ARTICLES

Given by the Bp of Lichfield & Coventry

and delivered to the Church-wardens to be conſidered, and Anſwered in his Viſitation holden in the year of our Lord God

Whereunto the ſaid Church-wardens and Side-men are upon their Oaths to anſwer truly and particularly.

LONDON,
Printed for *George Dawes* at the Sign of the White Horſe in *Chancery Lane*, near *Lincolns Inn*, 1664.

THe Minister and Church-wardens are to call unto them the Neighbours of the Parish, and out of them to make choice (according to the custome of the place) of two of the discreetest Parishioners to be Side-men; and they altogether are to read over these Articles divers times.

Then, after they have duly considered of them, they are to write their answer or presentment unto every Article particularly and truly, according to their consciences.

Lastly, they are all of them to bring their presentments to the Visitation, and there the Church-wardens and Side-men upon their Oaths, but the Ministers, according to the Canon in that behalf, are to deliver them up under their hands.

The Oath ministred to the Church-wardens, and Sworn men.

YOu shall swear, that all affection, favour, hatred, hope of reward and gain, or fear of displeasure, or malice set aside: You shall upon due consideration of the Articles given you in charge, present all and every such person, of or within your Parish, as hath committed any offence or fault, or made any default mentioned in these, or any of these Articles: Or which are vehemently suspected and defamed of any such offence, or default: wherein you shall deal uprightly, and according to truth, neither of malice presenting any contrary to truth, nor of corrupt affection, sparing to present any, and so conceal the truth: Having in this action God before your eyes, with an earnest zeal to maintain truth, and to suppress vice. So help you God, and by the Contents of this Book.

BIBLIOTHECA BODLEIANA

Concerning the Church, the Ornaments thereof, and the Churches Poſſeſsions.

IImprimis, Whether have you in your ſeveral Churches, and Chappels, the whole Bible of the largeſt volume, and neweſt Tranſlation, and the Book of Common-Prayer, lately ſet forth by Act of Parliament, both fairly and ſubſtantially bound. A font of ſtone, ſet up in the antient uſual place: A convenient and decent Communion Table, with a Carpet of ſilk, or ſome other decent ſtuff, continually laid upon the ſame at time of Divine Service, and a fair linnen cloth thereon, at the time of receiving of the holy Communion. And whether is the ſame Table placed in ſuch convenient ſort within the Chancel or Church, as that the Miniſter may be beſt heard in his Prayer and Adminiſtration: and that the greateſt number may communicate? And whether it is ſo uſed out of time of Divine Service, as is not agreeable to the holy uſe of it, as by ſitting on it, throwing hats on it, writing on it, or is it abuſed to other prophaner uſes: and are the ten Commandments ſet upon the Eaſt-end of your Church or Chappel, where the people may beſt ſee and read them, and other ſentences of holy Scripture, written on the walls likewiſe for that purpoſe?

2. Whether you have in your ſaid Church or Chappel, a convenient ſeat for your Miniſter to read Service in, together with a compleat Pulpit ſet up in a convenient place, with a decent cloth or cuſhion for the ſame, a comely large Surplice, a fair Communion-cup, with a Flagon of Silver, Tinn or Pewter, to put the Wine in, whereby it may be ſet upon the Communion Table, at the time of the bleſſing thereof, with all other things and ornaments neceſſary for the celebration of Divine Service, and adminiſtration of the Sacraments? And whether have you a ſtrong Cheſt for Almes for the poor, with three Locks and Keyes, and another Cheſt for keeping the Books and Ornaments of the Church, and the Regiſter Book? And whether have you a Regiſter Book in Parchment, for Chriſtnings, Weddings, and Burials, and whether the ſame be kept in all points according to the Canons in that behalf provided? And is the Fathers Chriſtian name therein Regiſtred as well as the Fathers, and a tranſcript thereof brought in yearly, within one month after the 25. of March unto the Lord Arch-biſhop, or Biſhop of the Dioceſs his principal Regiſter? And whether have you in your Church or Chappel, a Table ſet, of the degrees wherein by Law men are prohibited to marry?

3. Whether are your Church and Chappels, with the Chancells thereof,

and your Parſonage or Vicarage-houſe, your Almes-houſe and Church-houſe in good reparations: and are they imployed to godly, and their right holy uſes: Is you Church, Chancel, and Chappel decently and comely kept, as well within as without, and the ſeats well maintained, according to the 85. Canon in that behalf prohibed? Or habe any Patrons or others decayed the Parſonage houſes, or kep a ſtipendary Prieſt or Curate, in place where an Incumbent ſhould be poſſeſſed? Whether is your Church-yard well fenced with walls, raiſes, or pales, and by whom? and if not, in whoſe default the ſame is, and what the defect or fault is? And whether any perſons incroached upon the Ground of the Church-yard, or whether any perſon or perſons, habe uſed any thing or place conſecrated to holy uſe, prophanely or wickedly?

4. Is your Church or Chappel decently paved, and is your Church-yard well and orderly kept without abuſe? Are the bones of the dead decently interred, or laid up in ſome fit place as beſeemeth Chriſtians? And is the whole conſecrated ground kept from Swine, and all other naſtineſs, as becometh the place ſo dedicated?

5. Whether habe you the Terrier of all the Gleab-land, Medowes, Gardens, Orchards, Houſes, Stocks, Implements, Tenements and portions of Tythes (whether within your Pariſh, or without) belonging to your Parſonage or Vicarage, taken by the view of honeſt men in your ſaid Pariſh? And whether the ſaid Terrier be laid up in the Biſhops Regiſtry, and in whoſe hands any of them are now? And if you habe no Terrier already made in Parchment, you the Church-wardens and Side-men, together with your Parſon or Vicar, or in his abſence with your Miniſter, are to make diligent inquiry and preſentment of the ſeveral particulars following, and make, ſubſcribe and ſign the ſaid Terrier as aforeſaid.

1. How many ſeveral parcels of Gleab-land do you know, or habe you credibly heard to belong unto your Rectory, Church, Parſonage, Vicarage, &c. and by what names are they, (or any of them) commonly called and known; And what yearly Rent habe you known, or heard to habe been paid unto the Parſon, Vicar, or to his or their aſſigns, for every, or any of the ſaid parcels?

2. In whoſe occupation are the ſaid parcells at this preſent? How much doth each parcel contain by meaſure of the 16. foot pole? How is each parcel Butted on every part? And who is to repair the Fences on each ſide thereof?

Concerning the Clergy.

WHether doth your Parſon, Vicar, or Curate diſtinctly and reverently ſay Divine Service upon Sundayes and Holy-dayes, and other holy

holy dayes appointed to be observed by the Book of Common-Prayer, as Wednesdayes and Fridayes, and the Eves of every Sunday and Holy-day, at fit and usual times? And doth he duly observe the Orders, Rites, and Ceremonies prescribed in the said New Book of Common-Prayer; as well in reading publick Prayers as the Letany, as also in administring the Sacraments, solemnization of Matrimony, visiting the sick, burying the dead, Churching of women, and all other the Rites and Offices of the Church, in such manner and form as in the said Book of Common-Prayer he is injoyned without any omission or addition? And doth he read the Book of the last Canons yearly, and wear a Surplice according to the said Canons?

2. Doth your Minister bid Holy Dayes and Fasting dayes, as by the Book of Common-Prayer is appointed? And doth he give warning before-hand to the Parishioners, for the receiving of the holy Communion, as the two and twentieth Canon requireth, and whether he doth administer the holy Communion so often, and at such times, as that every Parishioner may receive the same, at the least thrice in every year: whereof once at Easter, as by the Book of Common-prayer is appointed? And doth your Minister receive the same himself, on every day that he administreth it to others? and use the words of institution according to the Book at every time that the Bread and Wine is renewed, accordingly as by the proviso of the 21 Canon is directed? And doth he deliver the Bread and Wine to every Communicant severally, and kneeling? Whether he hath admitted to the holy Communion any notorious Offender or Schismatick, contrary to the 26. and 27. constitutions, or put any from the Communion, who are not publikely infamous for any notorious crime? Doth he use the sign of the Cross in Baptism, or baptize in any bason, or other Vessel, and not in the usual Font? or admit any Father to be God-father to his own child, or such who have not received the holy Communion, or baptize any children that were not born in the parish, or wilfully refuse to baptize any Infant in his parish, being in danger, having been informed of the weakness of the said child: and whether the Child dyeth through his default without Baptism?

3. Whether hath your Minister married any without a Ring, or without Banes published three several Sundayes or Holy-dayes in time of Divine Service, in the several Churches or Chappels of their several abode according to the Book of Common-prayer, or in times prohibited, albeit the Banes were thrice published, without a License or Dispensation from the Arch-bishop, the Bishop of the Diocess, or his Chancellor, first obtained in that behalf? Or not betwixt the hours of eight and twelve in the forenoon, or have married any in any private house, or if the parties be under the age of 21. years, before their Parents or Governours have signified their consent unto them?

4. Doth he refuſe to bury any, which ought to be interred in Chriſtian burial, or defer the ſame longer then he ſhould, or bury any in Chriſtian burial, which by the conſtitutions of the Church of England, or Laws of the Land, ought not to be ſo interred?

5. Is your Miniſter a Preacher allowed by licence from the Biſhop?

6. Doth your Miniſter (being licenſed) preach uſually accoꝛding to the Canons, either in his own Cure, oꝛ in ſome other Church oꝛ Chappel near adjoyning, where no other Preacher is, and how often be hath been negligent in that behalf, and doth Preach ſtanding, and with his hat off? Oꝛ whether doth he oꝛ his Curate upon every Sunday, when there is no Sermon, read an Homily, oꝛ ſome part thereof, oꝛ Catechiſe the yongar ſoꝛt, accoꝛding as he ought to do? oꝛ in caſe he be not licenſed to Preach, doth he take upon him to Preach oꝛ expound the Scriptures in his own Cure, oꝛ elſewhere? If ſo, then you are to preſent the ſame, the time and place, when and where he did it.

7. Doth your Miniſter uſe to pꝛay foꝛ the Kings Majeſty, King Charles, and foꝛ the Queens Majeſty, and all the Royal Pꝛogeny, with addition of ſuch Stile and Titles as are due to their Hignesſes, and exhoꝛt the people to obedience to his Majeſty, and all Magiſtrates in authoꝛity under him: And doth he alſo pꝛay foꝛ all Arch-biſhops, Biſhops, and other Eccleſiaſtical perſons?

8. Is your Miniſter conſtantly reſident unto his Benefice, and how long time hath he bæn abſent, and in caſe he be licenſed to be abſent, whether doth he cauſe his Cure to be ſufficiently ſupplyed accoꝛding to the Canons? Oꝛ in caſe he hath another Benefice, whether doth he ſupply his abſence by a Curate, ſufficiently licenſed to pꝛeach in that Cure where he himſelf is not reſident? Oꝛ otherwiſe in caſe the ſmallneſs of the living cannot find a pꝛeaching Miniſter, doth he pꝛeach at both his Benefices uſually?

9. Doth your Miniſter oꝛ Curate every Sunday oꝛ Holy day, beſoꝛe Evening-Pꝛayer, foꝛ half an hour oꝛ moꝛe examine and inſtruct the youth and ignorant perſons of his Pariſh in the ten Commandments, Articles of the Belief, and in the Lords Pꝛayer, and the Sacraments, accoꝛding as it is pꝛeſcribed in the Catechiſm, ſet foꝛth in the book of Common-Pꝛayer only? And if he do not, where is the fault, either in the Parents and Maſters of the childꝛen, oꝛ in the Curate neglecting his duty? And is he careful to tender all ſuch youth of his Pariſh as have bæn well inſtructed in their Catechiſm to be confirmed by the Biſhop in his Viſitation, oꝛ any other conbenient time, as is appointed by the book aforeſaid?

10. Doth your Miniſter in the Rogation dayes, go in perambulation of the circuit of the Pariſh, ſaying and uſing the pꝛayers, ſuffrages and thankſgibing to God, appointed by Law, accoꝛding to his duty, thanking God foꝛ his

his blessings, if there be plenty on the earth: Or otherwise to pray for his grace and favour, if there be a fear of scarcity?

11. Hath your Minister admitted any Woman gotten with child in adultery or fornication, to be Churched without license of the Ordinary?

12. Hath your Minister or any other Preacher, Baptized children, Churched any Woman, or Ministred the holy Communion in any private house, otherwise then by Law is allowed?

13. Doth your Minister carefully look to the relief of the poor, and from time to time call upon his Parishoners to give somewhat as they can spare to godly and charitable uses, especially when they make their Testaments?

14. Doth your Minister use such decency and comliness in his apparel, as by the 47 Canon is enjoyned? is he of sober behaviour, and one that doth not use such bodily labour, as it is not seemly for his function and calling?

15. When any person hath been dangerously sick in your Parish, hath he neglected to visit him, and when any have been parting out of this life, hath he omitted to do his last duty in that behalf?

16. Doth your Minister, Curate, or Lecturer, in his or their Sermons deliver such doctrine as tends to obedience, and the edifying of their Auditory in Faith and Religion, without intermedling with matters of State, not fit to be handled in the Pulpit, but to be discussed by the wisdom of his Majesty and his Council? And if you find any fault herein, you shall present them.

School-Masters.

1. DOth any in your Parish openly or privately take upon him to teach School without a license of the Ordinary, and is he conformable to the Religion now established? And doth he bring his Schollars to the Church, to hear Divine Service and Sermons? And doth he instruct his Schollars in in the grounds of the Religion now established in this Church of England, and is he careful and diligent to benefit his Schollars in learning?

2. Doth your School-master teach and instruct his youth in any other Catechism than is allowed by publick Authority? And what Catechism is it that he so teacheth?

3. Is any Living or means given towards the erection or maintenance of any School with-holden back, or otherwise employed, and by whom?

4. Doth any keep School in the Chancel or Church, by which means that holy place and the Communion-Table are many wayes prophaned, and the windows broken?

Parish Clerks and Sextons.

1. HAve you a fit Parish Clerk, aged twenty years at least, of honest conversation, able to read and write? Whether are his and the Sextons wages paid without fraud, according to the custome of your Parish? if not, then by whom are they so defrauded and denyed? by whom are they

choſen? and whether the ſaid Clerk be approved by the Ordinary? And hath he taken an Oath, as in ſuch caſes is fit and required? and is he diligent in his Office, and ſerviceable to the Miniſter, and doth he take upon him to meddle with any thing above his Office, as Churching of Women, burying the dead, or ſuch like?

2. Doth your Clerk or Sexton keep the Church clean, the doors locked at fit times? Is any thing loſt or ſpoyled in the Church, through his default? Are the Communion-Table, Font, Books, and other Ornaments of the Church kept fair and clean? Doth he ſuffer any unſeaſonable Ringing, or any prophane exerciſe in your Church? Or doth he (when any is paſſing out of this life) neglect to toll a bell, having notice thereof?

Concerning the Pariſhioners.

1. WHether any of your Pariſhioners, being ſixteen years of age or upwards, or others lodging or commonly reſorting to any houſe within your Pariſh, do abſent themſelves from your Pariſh Church, upon Sundayes or Holydayes at Morning and Evening Prayer? Or who come late to Church, and depart from Church before Service be done upon the ſaid dayes? Or who do not reverently behave themſelves during the time of Divine Service, devoutly kneeling, when the general confeſſion of ſins, the Letany, the ten Commandements, and all Prayers and Collects are read, and ſtanding up when the Articles of the Belief are read; or who do cover their heads in the Church during the time of Divine Service, unleſs it be in caſe of neceſſity, in which caſe they may wear a Night-cap or Coife? Or who do give themſelves to babling, talking, or walking, and are not attentive to hear the Word preached, or read? Whether any of your Pariſh, being of ſixteen years of age and upwards, do not receive the holy Communion in your Church thrice every year: whereof once at Eaſter, and whether you do not devoutly kneel at the receiving thereof? And whether any having divers houſes of remove, do ſhift from place to place of purpoſe to defeat the performance of their Chriſtian duties in that behalf?

2. Whether any of your Pariſhioners being admoniſhed thereof, do not ſend their Children, Servants and Apprentices to the Miniſter, to be Catechized upon ſuch Sundayes and Holydaies as are appointed? Or whether any of them do refuſe to come; or if they come, refuſe to learn thoſe inſtructions ſet forth in the Book of Common-Prayer?

3. Whether any of your Pariſh do entertain within their houſe any ſojourner, common gueſts, or other perſons, who refuſe to frequent Divine Service, or receive the holy Communion, as aforeſaid? preſent their names, their qualities, or conditions.

4. What Recuſant Papiſts are there in your Pariſh, or other Sectaries?

preſent

presents their names, qualities, or conditions. Whether they keep any School-master in their house, which commeth not to Church to hear Divine Service, and receive the Communion? What is his Name, and how long hath he taught there, or elsewhere?

5. Whether any of the said Popish Recusants, or other Schismaticks, do labour to seduce and with-draw other from the Religion now established? Or instruct their families or children in Popish Religion: or refuse to entertain any, especially in place of greatest service, or trust, but such as concur with them in their opinions?

6. How long have the said Popish Recusants abstained from Divine Service, or from the Communion, as aforesaid?

7. Whether have you any in your Parish, which heretofore being Popish Recusants or Sectaries, have since reformed themselves, and come to Church to hear Divine Service, and receive the Sacraments? If yea, then who are they? And how long since have they so reformed themselves? And whether they still remain and abide in that conformity?

8. Is there any in your Parish that refuse to have their children Baptized, or themselves to receive the Communion at the hands of your Minister, taking exception against him, and what causes or exceptions do they alledge? or have any married Wives refused to come to Church, according to the Book of Common-Prayer, to give God thanks after their child-birth, for their safe deliverance? And whether do any of, or in your Parish, refuse to have their children Baptized in your Parish Church, according to the form prescribed in the Book of Common-Prayer?

9. Do any of your Parish usually go to other Parish-Churches to hear Divine Service or Sermons? Or do they communicate, or Baptize their Children in any other Parish?

10. Whether there be any in your Parish who will come to hear the Sermon, but will not come to publick prayers appointed by the Book of Common-Prayer, making a Schism or division (as it were) between the use of publick prayer and preaching?

11. Hath any person in your Parish quarrelled, or stricken, or used any violence to your Minister, or have stricken or quarrelled with any other person within your Church or Church-yard, or demeaned himself disorderly in the Church, by filthy or prophane talk, or any other base or immodest behaviour? Or hath disturbed the Minister in the time of Divine Service or Sermon, or hath libelled or spoken slanderous words against your Minister to the scandal of his vocation, or defamed any of his Neighbours, touching any crime of Ecclesiastical Cognisance?

12. Whether any person in your Parish, do exercise any Trade or labour, buy or sell, or keep open Shops or Ware-houses upon any Sunday

by themselves, their servants, or Apprentices, or have otherwise prophaned the said dayes, contrary to the Orders of the Church of England? And whether there be any Inn-keepers, Ale-house-keepers, Victuallers, or other persons, that permit any persons in their Houses, to eat, drink, or play, during the time of Divine Service or Sermon, or reading the Homilies in the forenoon or afternoon, upon those dayes?

13. Whether the fifth day of November, be kept holy, and thanksgiving made to God, for his Majesties and this States happy deliverance, according to the Ordinance in that behalf? And the 30th. of January be kept as a day of humiliation for the murthering of King Charles the Martyr?

14. Whether any of your Parish hold or frequent any Conventicles or private Congregations, or make or maintain any constitutions, agreed upon in any such Assemblies? Or any that do write, or publickly or privately speak against the Book of Common-Prayer, or any thing therein contained, or against any of the Articles of Religion agreed upon, in Anno 1562. or against the Kings Supremacy in causes Ecclesiastical, or against the Oath of Supremacy, or of Allegiance, pretending the same to be unlawful and not warrantable by the Word of God? Or against any of the Rites or Ceremonies of the Church of England, now established? Or against the Government of the Church of England under the Kings most Excellent Majesty, by Arch-Bishops, Bishops, Deans, Arch-Deacons, and other Officers of the same: affirming that the same is repugnant to the Word of God, and that the said Ecclesiastical Officers, are not lawfully ordained? Or whether there be any Authors, Maintainers, or Favourers of Heresie or Schism, or that be suspected to be Anabaptists, Libertines, Brownists, of the Family of Love, or any other Heresie or Schism? present their names.

15. Whether any in your Parish have married within the degrees by Law prohibited, and where, and by whom? And whether any couple in your Parish being lawfully married, live apart one from the other, without due separation by the Law, or any that have been divorced, which keep company with any other at Bed or at Board?

16. Whether do any persons administer the goods of the dead without lawful authority, or suppress the last Will of the dead? Or are there in your Parish any Wills not yet proved, or goods of the dead (dying intestate) left unadministred, by authority in that behalf? You shall not fail to present the Executors and all other faulty therein.

17. Whether any with-hold the Stock of the Church, or any goods or other things, given to good and charitable uses?

18. Whether your Hospitals and Alms-houses, and other such houses and Corporations, founded to good and charitable uses, and the Lands, Possessions and Goods of the same, be ordered and disposed of as they should be?

And

And do the Maſters, Gobernours, Fellows, and others of the ſaid Houſes and Corporations, behabe and demean themſelbes accoꝛding to the Oꝛdinances and Statutes, of their ſeberal foundations?

9. Whether habe you any in your Pariſh to your knowledge, oꝛ by common fame oꝛ repoꝛt, which habe committed Adultery, Foꝛnication, oꝛ Inceſt, oꝛ any which hath impudently bꝛagged oꝛ boaſted, that he oꝛ they habe libed incontinently with any perſon oꝛ perſons whatſoeber: oꝛ any habe attempted the chaſtitie of any Woman, oꝛ ſolicited any Woman to habe the carnal knowledge of her body; oꝛ which are commonly reputed to be common Dꝛunkards, Blaſphemers of Gods holy Name, common Swearers, common Slanderers of their Neighboꝛs, and ſowers of Diſcoꝛd, filthy and laſcibious Talkers, Uſurpers, Symonical Perſons, Bawds oꝛ Harboꝛers of Women with child, which be unmarried, oꝛ conbeying, oꝛ ſuffering them to go away beꝛoꝛe they habe made ſatisfaction to the Church, oꝛ any that habe heretoꝛoꝛe bẽn pꝛeſented, oꝛ ſuſpected of any the aforeſaid crimes, habe foꝛ that cauſe departed the Pariſh, and are not returned again? oꝛ any which habe uſed any Inchantments, Soꝛceries, Incantations, oꝛ Witchcrafts, which are not made Felony by the Statutes of this Realm, oꝛ any which habe committed any perjury in any Eccleſiaſtical Court in an Eccleſiaſtical cauſe, oꝛ which habe committed any foꝛgery, puniſhable by the Eccleſiaſtical Laws, and the pꝛocuꝛoꝛs and abettoꝛs of the ſaid offences? you ſhall truly pꝛeſent the names of all, and ſingular the ſaid offendoꝛs, and with whom they habe committed the ſaid offences, in caſe they habe not bẽn publickly puniſhed to your knowledge foꝛ the ſaid crimes.

Phyſitians, Chirurgions, and Midwives.

HOw many Phyſitians, Chirurgions, oꝛ Midwibes, habe you in your Pariſh? How long habe they uſed their ſeberal Sciences oꝛ Offices, and by what authoꝛity? And how habe they demeaned themſelbes therein, and of what skill are they accounted to be in their pꝛofeſſion? And whether habe they licenſe from the Oꝛdinary oꝛ Chancelloꝛ foꝛ to pꝛactice?

Touching the Church-Wardens and Side-men.

1. WHether you and the Church-wardens, Queſt-men, oꝛ Side-men, from time to time, do, and habe done their diligence, in not ſuffering any idle perſon to abide either in the Church-yard, oꝛ Church-poꝛch, in Serbice, oꝛ Sermon-time, but cauſing them either to come into the Church to hear Dibine Serbice, oꝛ to depart, and not diſturb ſuch as be heaꝛers there? And whether they habe, and you do diligently ſee the Pariſhoners duly reſoꝛt to the Church ebery Sunday and Holiday, and there to remain during Dibine Serbice and Sermon? And whether you oꝛ your pꝛedeceſſoꝛs, Church-

wardens there, ſuffer any playes, feaſts, drinkings, or any other prophane uſages, to be kept in your Church, Chappel, or Church-yards, or have ſuffered to your and their uttermoſt power and endeabour, any perſon or perſons to lie tipling or drinking in any Inn or Victualling-houſe in your Parish, during the time of Divine Service or Sermon, on Sundayes and Holydaies?

2. Whether, and how often have you admitted any to preach within your Church or Chappel, which was not ſufficiently licenſed? And whether you together with your Miniſter, have not taken diligent hed and care, that every Pariſhioner being of ſixteen years of age or upwards, have received thrice every year as aforeſaid: and alſo that no ſtranger have uſually come to your Church, from their own Pariſh-Church?

3. Whether have there been provided againſt every Communion, a ſufficient quantity of fine white bread, and good and wholeſome wine for the Communicants that ſhall receive? And whether that wine be brought in a clean and ſweet ſtanding pot of pewter, or of other purer mettal?

4. Whether were you choſen by the conſent of the Miniſter and the Pariſhioners? And have the late Church-wardens given up a juſt account for their time, and delibered to their ſucceſſors by Bill indented the money, and other things belonging to the Church which was in their hands? And are the Almes of the Church faithfully diſtributed to the uſe of the poor?

5. Whether do you ſee the names of all Preachers which are ſtrangers and preach in your Pariſh-Churches, to be noted in a book for that purpoſe, and whether every Preacher do ſubſcribe his name, and of whom he had his Licenſe?

6. Whether any man do trouble or moleſt you for doing your duties?

7. Whether there be any Legacies withholden, given to the Church or poor people, or to the mending of High-waies, or otherwiſe by the Teſtators: In whoſe hands it is, by whom it was given, and by whom it is withholden?

8. Do you know any thing that hath been complained of, that is not redreſſed?

FINIS.